

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1863.

(Concluded from page 788.)

On the 9th Oct., previous to the dismissing of Conference, President Brigham Young spoke as follows:—

I have in my mind a few texts which I wish to introduce and speak from, to, or upon.

I have only to say, in relation to what brother John Taylor, in his remarks, has referred to, that I wish the honest-in-heart to continue to be honest—to say their prayers, and especially to keep the law of God; and I would like you to observe the law of Tithing, if you wish to do so, and if you do not, proclaim that you do not wish to observe it, that we may shape our course accordingly, for no person is compelled to pay Tithing, but it is entirely a voluntary act of our own. If we pay it freely it is well; if we are not willing to pay it freely and feel a pleasure in doing so, let us say so and be consistent with ourselves.

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumerating facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our

religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts. This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and power that are possessed by God his heavenly Father.

I wish you to understand that sin is not an attribute in the nature of man, but it is an inversion of the attributes God has placed in him. Righteousness tends to an eternal duration of organized intelligence, while sin bringeth to pass their dissolution. Were it our purpose, at this time, we might produce extensive, instructive and interesting arguments, of a Scriptural and philosophical character, in support of these views. I will merely say that God possesses in perfection all the attributes of his physical and mental nature, while as yet we only possess

them in our weakness and imperfection, tainted by sin and all the consequences of the fall. God has perfect control over sin and over death; we are subject to both, which have passed upon all things that pertain to this earth. God has control over all these things; he is exalted and lives in obedience to the laws of truth. He controls the acts of all men, setting up a nation here and overthrowing a nation there, at his pleasure, to subserve his great purposes.

We see man suddenly raised to power and influence, clothed in all the paraphernalia of royalty, endowed with prestige and equipage, and as quickly stripped of all his pomp and show, and laid prostrate in the dust of death.

This is God's work, and the result of a power that is not possessed by us mortals, though we are seeking for it. When we talk of building a temple, let us not forget that we can add nothing to Him. "But Solomon built Him an house. Howbeit, the Most High dwelleth not in temples made with hands; as saith the Prophet, heaven is My throne, and earth is my footstool; what house will ye build me? saith the Lord, or what is the place of my rest? Hath not my hand made all these?" "If I were hungry I would not tell thee, for the world is mine and the fulness thereof." He does not ask us for bread and fruit, for He has better fruit than we can raise, and His bread is of a much finer quality than ours; He does not want our bread and meat and clothing, but He has organized all these substances for an exaltation.

The earth, the Lord says, abides its creation; it has been baptized with water, and will, in the future, be baptized with fire and the Holy Ghost, to be prepared to go back into the celestial presence of God, with all things that dwell upon it which have, like the earth, abided the law of their creation. Taking this view of the matter, it may be asked why we build temples. We build temples because there is not a house on the face of the whole earth that has been reared to God's name, which will in anywise compare with his character, and that he can consistently call his house. There are places

on the earth where the Lord can come and dwell, if he pleases. They may be found on the tops of high mountains, or in some cavern or place where sinful man has never marked the soil with his polluted feet.

He requires his servants to build Him a house that He can come to, and where He can make known His will. This opens to my mind a field that I shall not undertake to survey to-day. I will just say, when I see men at work on that Temple who nurse cursings in their hearts, I wish they would walk out of the Temple-block and never again enter within its walls, until their hearts are sanctified to God and his Work. This will also apply to men who are dishonest. But we have to put up and bear patiently with many things that we cannot help under present circumstances, and in our present imperfect state. We would like to build a substantial house, suitably arranged and embellished—a permanent house—that shall be renowned for its beauty and excellency, to present to the Lord our God, and then lock and bar it up, unless he shall say, "Enter ye into this mine house, and there officiate in the ordinances of my Holy Priesthood, as I shall direct."

We have already built two Temples: one in Kirtland, Ohio, and one in Nauvoo, Illinois. We commenced the foundation of one in Far West, Missouri. You know the history of the one which we built in Nauvoo. It was burnt, all the materials that would burn, and the walls have since been almost entirely demolished and used for building private dwellings, &c. I would rather it should thus be destroyed than remain in the hands of the wicked. If the Saints cannot so live as to inherit a Temple when it is built, I would rather never see a Temple built. God commanded us to build the Nauvoo Temple, and we built it, and performed our duty pretty well. There are Elders present here to-day who labored on that house with not a shoe to their feet, or pantaloons that would cover their limbs, or a shirt to cover their arms.

We performed the work, and performed it within the time which the Lord gave us to do it in. Apostates

said that we never could perform that work; but, through the blessing of God, it was completed and accepted of him. Apostates never build Temples unto God, but the Saints are called to do this work.

Do we want to build this Temple, or do we not? It shall be as we please. I am just as ready to dismiss every workman that is now laboring on the Public Works, as you are. I know the people would say, Build the Temple. Should I ask all the workmen whether they are willing to labor on that work, their reply would be, "Yes, the Lord wants our labor, and we are willing that he should have it, although we could get better pay for our labor elsewhere—pay that we cannot get on the Public Works."

Do you require me, as Trustee-in-Trust, to pay you better pay than is paid into my hands by the people to sustain the Public Works? Are you just in your requirements, or are you unjust? Look at it in whatever light you please, no person can justly require more of me than I receive. Whether it is right to do so, judge ye.

Has the Lord required of us to pay Tithing? He has—namely, one-tenth of our increase. Now, if we withhold our Tithing, and the Temple, nevertheless, is completed and ready for the ordinances of the Holy Priesthood to be performed therein, can those who have withheld their Tithing enter that Temple to pass through the ordinances of salvation for their dead, and be just before God? If they can, I must confess that I do not understand the nature of God's requirements, nor his justice, nor his truth, nor his mercy.

That Temple is to be built; but God forbid that it should ever be built for the hypocrite, the ungodly, the apostate, or any other miserably corrupted creature that bears the image of our Creator, to enter into it to pollute it; I would rather never see it built than that this should transpire. We intend to build and finish it.

If the Lord permits gold-mines to be opened here, he will overrule it for the good of his Saints and the building up of his kingdom. We have a great many friends who are out of this Church—who have not embraced the Gospel. We have a great many poli-

tical friends, moral friends and financial friends; there are thousands of men who are our friends for advantage's sake, for the sake of peace, for the enjoyment of life, for silver and gold, goods and chattels, houses and lands, and other possessions on the earth, for they love to live on the earth and enjoy its blessings. There are thousands who see that this people inculcate and live by wholesome moral principles—principles that will sustain their natural lives, to say nothing about principles that take hold of God and eternity. There are multitudes who desire to live out their days without coming to their end by violence—without being murdered or kidnapped by marauding mobs; they think that the earth is a pretty good place, and they would like to live upon it in peace as long as they can, with their friends and connections. We have a great many friends, and if the Lord suffers gold to be discovered here, I shall be satisfied that it is for the purpose of embellishing and adorning this Temple which we contemplate building, and we may use some of it as a circulating medium.

The Lord will not dwell in our hearts unless they are pure and holy, neither will he enter into a Temple that we may build to his name, unless it is sanctified and prepared for his presence. If we could overlay the aisles of the Temple with pure gold, for the Lord to walk upon, it would please me, and not suffer them ever to be corrupted by mortal feet. Gold is one of the purest of elements, and will not be so much changed as some others, though every element that we are acquainted with will pass through a change. Gold is a pure and precious metal, and the wicked love it through selfishness or an unholy lust, while God and his true people love to pave the streets of Zion with it, to overlay altars and pulpits of Temples with it, and to make utensils of it for the use of the Priests of the Lord in offering sacrifice to him, and also for household purposes.

There are some of the sealing ordinances that cannot be administered in the house that we are now using; we can only administer in it some of the first ordinances of the Priesthood per-

taining to the endowment. There are more advanced ordinances that cannot be administered there; we would, therefore, like a Temple, but I am willing to wait a few years for it. I want to see that Temple built in a manner that it will endure through the Millennium. This is not the only Temple we shall build; there will be hundreds of them built and dedicated to the Lord. This Temple will be known as the first Temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century.

I told you, thirteen years ago, that every time we took up our tools to progress with that Temple, we should see opposition. Our enemies do not love to see it progress, because we are building it for God, and they do not love him. If it is necessary, I am willing to drop the work on the Temple; but if you require at our hands that the Temple be built, you should be as willing to pay your Tithing as you are to have us build the Temple. Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy. We want to build that Temple as it should be built, that when we present it to the Lord we may not have to cover our faces in shame.

I now wish to present a few questions to the congregation, for I think there is no harm in asking questions to elicit information. Do the Government officials in Utah, civil and military,

give aid and comfort to and foster persons whose design is to interrupt and disturb the peace of this people? and are they protected and encouraged in this ruinous design by the strong arm of military power, to do what they will, if they will only annoy and try to break up the "Mormon" community? Does the general Government, or does it not, sustain this wicked plan? Is there in existence a corruption-fund, out of which Government jobbers live and pay their travelling expenses while they are engaged in trying to get men and women to apostatize from the truth, to swell their ranks for damnation? Is this so, or is it not so? Those who understand the political trickeries and the political windings of the nation, can see at once that these are political questions. Who feeds and clothes and defrays the expenses of hundreds of men who are engaged patrolling the mountains and canyons all around us in search of gold? Who finds supplies for those who are sent here to protect the two great interests—the mail and telegraph lines across the continent—while they are employed ranging over these mountains in search of gold? And who has paid for the multitudes of picks, shovels, spades and other mining tools that they have brought with them? Were they really sent here to protect the mail and telegraph lines, or to discover, if possible, rich diggings in our immediate vicinity, with a view to flood the country with just such a population as they desire, to destroy, if possible, the identity of the "Mormon" community, and every truth and virtue that remains? Who is it that calls us apostates from our Government, deserters, traitors, rebels, secessionists? And who have expressed themselves as being unwilling that the "Mormons" should have in their possession a little powder and lead? I am merely presenting a few plain questions to the Latter-day Saints, which they or anybody else may answer, or not, just as they please. Who have said that "Mormons" should not be permitted to hold in their possession fire-arms and ammunition? Did a Government officer say this, one who was sent here to watch over and protect the interests of

the community, without meddling or interfering with the domestic affairs of the people? I can tell you what they have in their hearts, and I know what passes in their secret counsels. Blood and murder are in their hearts, and they wish to extend the work of destruction over the whole face of the land, until there cannot be found a single spot where the Angel of peace can repose.

The waste of life in the ruinous war now raging is truly lamentable. Joseph the Prophet said that the report of it would sicken the heart, and what is all this for? It is a visitation from heaven, because they have killed the Prophet of God, Joseph Smith, jun. Has not the nation consented to his death, and to the utter destruction of the Latter-day Saints, if it could be accomplished? But they found that they could not accomplish that.

Before we left Nauvoo, members of Congress made a treaty with the Latter-day Saints, and we agreed to leave the United States entirely. We did so, and came to these mountains, which were then Mexican territory. When we were ready to start upon our pilgrimage west, a certain gentleman, who signed himself "Backwoodsman," wished to know on what conditions we would overcome and settle California. He gave us to understand that he had his authority from head-quarters, to treat with us on this matter. I thought that President Polk was our friend at that time; we have thought so since, and we think so now. We agreed to survey and settle California—we drawing the odd numbers, and the Government the even numbers; but I think the President was precipitated into the Mexican war, and our prospective calculations fell through, otherwise we should have gone into California and settled it. Many of you were not aware of this.

Joseph said that if they succeeded in taking his life, which they did, war and confusion would come upon the nation, and they would destroy each other, and there would be mob upon mob from one end of the country to the other. Have they got through? No, they have only just commenced the work of wasting life and property.

They will burn up every steamboat, every village, every town, every house of their enemies that comes within their reach; they will waste and destroy food and clothing that should feed and comfort women and children, and leave them destitute and beggars, without homes and without protectors, to perish upon the face of all the land, and all to satiate their unhallowed and hellish appetite for blood; and this awful tornado of suffering, destruction, woe and lamentation, they would hurl upon us, if they could, but they cannot, and I say, in the name of Israel's God, they never shall do it. We will have peace if we have to fight for it. They have not power to destroy Israel, neither will they have. The time will come when he who will not take up his sword against his neighbor must flee to Zion.

We have been preached to a great deal during this Conference, and how do we appear before God, as Latter-day Saints, when there are among us confusion, covetousness, bickering, slothfulness, unthankfulness? May God help us to search our own hearts, to find out whether we are obedient or disobedient, and whether we love the things of God better than any earthly consideration. Will we, from this time henceforth, listen to and pay attention to the whisperings of the good Spirit, and devote every hour of our time to the welfare of the kingdom of God upon the earth, and let the enemies of this kingdom do what they please? for God will overrule all things for the special benefit of his people. May the Lord help us to be Saints.

I will now make a requirement at the hands of the Bishops, both those who are here and those who are not here, and which every individual must see is necessary and just; and that is, for them to see that there is sufficient breadstuff in their respective Wards to last the members of their Wards until another harvest; and, if you have not sufficient on hand, we shall require you to secure it and hold it in such a way that the poor can obtain it by paying for it. There are persons who would part with every mouthful of breadstuff they have for that which does not profit them, and bring starva-

tion upon the community. I wish the Bishops to have an eye to this, and to devise employment, that the new comers and strangers that may be among us may have a chance to earn their bread. Let sufficient wheat be held in reserve by those who have it, or are able to buy it, for this purpose, that none may suffer.

Again I request of the Bishops to be certain that the members of their Wards have their supply of breadstuffs in reserve to last them until another harvest, and we will trust in God for the coming year. Be not so unwise as to sell the bread that you and your children need. Preserve enough to sustain your own lives, and we are willing you should sell all the rest of it as you please; and remember that you cannot buy any from me, unless you pay a fair price for it. Last week a man wanted to buy some flour of me, and I partly consented to let him have some at six dollars a hundred in gold dust; he thought he could buy it cheaper, and went away. I was very willing not to sell it him, for when women and children are suffering for bread, I do not want it said that I sold flour. I shall feel much better, and I even say in truth, that I

have not sold flour when a prospect of scarcity could be seen in the future. I am willing to pay flour to my workmen, and am willing to hire more workmen, and I will sell them flour for six dollars a hundred; but I am not willing to sell it to go out of the country, and to strangers, if it is needed to sustain those who make their homes with us.

I will conclude my remarks, and pray God to bless his people everywhere. Amen.

With this last discourse, the Conference terminated shortly after one o'clock p.m., on Friday. A more spirited and united Conference was probably never held here or elsewhere among men. From the opening to the close, there was a feeling of confidence and assurance in the triumph of the Latter-day Work, everywhere manifest in speakers and in hearers, which must in the natural course of events be productive of great good. The glees and anthems sung, in addition to the usual hymns, by the choir, contributed much to the agreeableness of the meetings, and spoke a volume of commendation for Professor Thomas, their conductor.

YOU CAN.

Don't tell me you *can't* resist temptation when it is presented to you; you *can*, and you know it; it is only the disposition that you lack. You can do anything that you *want* to do, that it is necessary you should do. "But I've yielded to temptation so often and so long that I have lost the power to resist it." It's all nonsense, I tell you. You can resist it just as well now as you ever could, if you only have the desire to do so; and it is only one of Satan's dodges to try and make you think otherwise. What an idea! You *can* serve the devil, to your own injury and to your present and future misery; and you *can't* serve God when it is to your own present and eternal interest to do so! Did anybody ever hear such nonsense. The very Devil laughs in his sleeve to

think you're such a fool. God has not required anything of you but what you *can* do. You may have made a great many mistakes and errors; but that is nothing. The fact that you have tried to do right once, or twice, or a dozen times, proves that you can try again; and every time you try the inclination to do good will become stronger in you, and the disposition to do evil weaker. "But I have failed so often." You never did any such thing. You know you never failed so long as you were trying to do right; it was only when you ceased trying to do right that you did wrong. But supposing you have "failed." How often does a little child "fail" before it learns to walk? "But that's a different thing; the child tries to walk—I have wilfully fallen." More

fool you, then, to lie there. If you have "wilfully" fallen, you can "wilfully" rise again.

However, don't think I'm harsh with you; I only want to help you to get up and try again. I know it's all nonsense and the result of a weakness of the nerves or a delusion of the brain for you to lie there in the mire of sin and folly. There's a dry path out of

it which leads to green fields and fragrant bowers, where Virtue in all her loveliness, and graced with her robes of purity and peace, waits to woo you to her embrace; and, if you will only try, you will find you can walk in it, and you will yet be able to stand humbly firm in all the glorious dignity of noble, virtuous manhood.

W. H. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 792.)

February 3.—I delivered a lecture in the Music Hall.

—6.—Elders Richards, Taylor and I met at brother Richard Harrison's, and organized the company of Saints emigrating on the ship *Sheffield*, Capt. Porter, Elder Hyrum Clark, President.

—7.—Spent the day in Liverpool. The *Sheffield* sailed with 235 Saints.

—11.—I met in counsel with Elders Richards and Taylor, and set apart the Presidency over the ship *Echo*, Daniel Browett, President.

I was engaged in writing letters to the Twelve and Presiding Elders throughout the kingdom in relation to emigration. I wrote to Elder Geo. A. Smith in relation to the Twelve returning home, and as to emigration; also informing him that the Book of Mormon was bound, and for sale at 5s. per copy, retail.

—16.—I remained in Liverpool. The ship *Echo*, Capt. Wood, sailed with 109 souls.

—20.—Went to Harden with brother Burnham.

—21 (Sunday).—I preached twice.

—22.—I preached in the evening.

—23.—I again preached in the evening.

—24.—Returned to Liverpool.

—25.—Attended a blessing-meeting at brother Domville's; Patriarch Melting officiated.

—27.—Went to Manchester, where I preached on Sunday, 28th, at the Lombard Street Room.

March 1.—I visited the brethren.

—2.—Went to Oldham.

—3.—Returned to Manchester.

—5.—Wrote to brothers H. C. Kimball and Geo. A. Smith.

—7.—I preached in the Carpenter's Hall in the morning, and Elder Kimball in the evening.

—8.—We visited the Saints, and attended meeting in the evening at brother Cooper's.

—10.—I wrote the following to the editor of the *Millennial Star*.—

"Dear Brother,—I feel anxious to address a few lines to you on the subject of family prayer, (and shall feel obliged by your inserting the same in your next *Star*,) for the purpose of imparting instruction to the brethren in general.

Having travelled through many Branches of the Church in England, I have found it to be a general custom among the brethren I visited, that when any of the Travelling Elders are present, they wait for the Elder to go forward in family prayer, instead of attending to that duty themselves. This is not right; and I would say to them that it would be better for them to understand their duty on this subject.

My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our father Adam responsible for his conduct, but no more than he does us, in proportion to the station we hold. The kings of the earth will have to give an account to God for their conduct in a kingly capacity. Kings are heads of nations, governors are heads of provinces; so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a seasonable hour, and not wait for every person to get through with all they may have to say or do.

If it were my prerogative to adopt a plan for family prayer, it would be the following:—Call your family or household together every morning and evening, previous to coming to the table, and bow before the Lord to offer up your thanksgiving for his mercies and providential care of you. Let the head of the family dictate; I mean the man, not the woman. If an Elder should happen to be present, the head of the house can call upon him, if he chooses, so to do, and not wait for a stranger to take the lead at such times; by so doing we shall obtain the favor of our heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go, which may God grant for Christ's sake. Amen.

BRIGHAM YOUNG."

—11.—Elder Kimball and I went to Liverpool, where we met Elders Richards and Taylor, and appointed Thomas Smith and William Moss to take charge of the Saints about to sail on the ship *Alesto*. In the evening attended a blessing-meeting.

—12.—Attending to the brethren about to sail for America, and in the evening attended a blessing-meeting at brother Mitchell's.

—15.—Attended a blessing-meeting at brother Domville's.

—17.—The *Alesto* sailed with 54 Saints. With brother R. Hedlock I visited the Saints in Harden; he preached in the evening. Staid all night with brother Joseph Ellis.

—20.—Went to Overton, and on Sabbath, 21st, preached in the morning, and in the evening at brother Price's. Had a large congregation.

—22.—I preached; congregation attentive.

—23.—I walked fifteen miles to Chester, and from thence by rail to Liverpool.

—25, 26, and 27.—Brother Richards and myself were detained at the Liverpool Post-office, as witnesses in the case of "The Queen v. Joseph Hollo-way," for not delivering letters in due season. We were also engaged packing and sending off Books of Mormon to pay those who had loaned us money to carry forward the printing and binding.

—31.—Elder Richards and I attended the Liverpool Conference.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 19, 1863.

THE ERECTION OF THE "HOUSE OF THE LORD."

THE contemplation of "olden time," when Solomon of Israel and Hiram of Tyre were using the wealth, skill and power of their kingdoms to build a house to the name of Jehovah, fills the mind with peculiar feeling. It must have been a scene of singular interest to behold such an army of workmen who were "filled with the spirit of wisdom in all cunning workmanship," laboring in the forests, in the quarries and upon the building. They realized that they were at work upon a structure the like of which had not been erected since the days of Enoch. It was to be the Lord's House, in which the Ark of the Covenant was to rest, and in which the Shekinah was to be the visible evidence of His presence. That house would be hallow, and would bless Israel because of it. There would He accept the sacrifices and offerings of his people; there should the Priest receive knowledge from his mouth; and there would He manifest unto them his glory. There should the ordinances of their faith be admini-

stered, and there should the "man of God," clothed upon with Aaron's robe and the sacred breastplate, stand up with Urim and Thummim to inquire of and receive divine responses from God.

The history of that building is familiar to the Saints. They have read of the herculean task of its erection,—of the ear-rings, finger-rings, nose-jewels, golden-wedges and coin by the bushel which were consecrated by the faith and piety of Israel for the building and adornment of that house of God. They have read of its dedication by Solomon, at which time the glory of God was so powerfully present that the Priests could not stand by the altar to administer. They have also read of the strayings of subsequent generations,—being led astray by the seductive reasonings of the priests of the great Immaterial, Baal, and the consequent defeats in battle, banishments and enslavements; of the defilement of that house with idol worship, and its consequent destruction by the Divine displeasure; of the return from the Babylonish captivity, and the rebuilding of the Temple under Zerubbabel, in the days of Haggai's prophecy; of the visit to that house of the Son of Man, who found it polluted and rejected it; its subsequent destruction by Vespasian; and the promise that a House shall be built in the last days whose "glory shall be greater than the first," which house the Lord will visit to purify his Priesthood and bless his people, and from which his law will go to the nations to instruct them in his ways that they may walk in his paths.

The spiritualization of the prophecies has had the effect to veil this, and many other Divine utterances concerning the last days, from the notice of Christians. The latter-day promises and glory, though written in all plainness, have been spiritualized away into obscurity and uncertainty to that degree, that they are supposed to end in a Millennium of sects! This obscurity remained unbroken until the angels of God visited Joseph Smith, and opened his mind to the great dispensation of the fulness of times. It was then that the honest-in-heart began to see that something was to be done in the last days, besides sending out missionaries to propagate sectarianism. They began to realize that Zion was to be established by the gathering of the Saints, and a house of the Lord erected.

God has given us the reason why the House of the Lord in Nauvoo should be built, and the same reasons hold equally good for the building of the House now being erected in Great Salt Lake City, and other Houses which may hereafter be erected. He says:—

"And again, verily I say unto you, Let all my Saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them; Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on the earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you all—ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. * * *

And again, verily I say unto you, How shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a Tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was; therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my Church, things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times."

Here, then, are the reasons which God himself assigns for the building of a house to his name. These are accompanied with a standing and continual commandment to the Saints, which they are bound to fulfil when they are situated so that they can; or, says God, I will reject you as a Church with your dead. To fulfil this command the foundation of a Temple has been laid in Zion, and the Saints there are laying to with their mights to build the sacred edifice. While they are so doing, and in consequence drawing down upon them the blessings of Heaven, we, who are in Europe, should also do all in our power to assist in so holy a work. The Saints here should seek to "arise and build." They should seek with all their faith to gather to the land of the Saints, where the labor of their hands may be added to their Tithings and consecrations, to be registered as a memorial of them in that House which shall be reared. Then, when the Temple shall be completed, consecrated and hallowed with the Divine presence, they too may pass its sacred portals and enter in its courts, and receive the ordinances of the New Covenant both for themselves and their dead. If we desire God's special blessings upon our substance, our families, ourselves and the commonwealth of Zion, and if we desire his special blessing to go before us and defend us from every foe, we must seek to keep his commandments in building a House where his presence may rest as in days of old. The law of the Lord is to be revealed in fulness and to go to the nations, and it is a settled fact in prophecy that it must go forth in the last days from the House of the Lord in Zion.

President Young's remarks on this subject, published in this number of the *Star*, should be carefully and thoughtfully read by every Saint. This House that is now being reared is not the only one of the kind which will be needed. We are assured that hundreds of Temples will yet be built, in which the ordinances of life and salvation will be administered. Every Saint is, or ought to be interested in the building and the completion and the dedication of the House of the Lord now in process of erection. In it the sealing ordinances will be performed which cannot be administered in the house that is now being used in Zion for endowment purposes. In this latter some of the first ordinances only of the Priesthood pertaining to the endowment can be administered; the more advanced ordinances will be administered in the Temple when it shall be completed. It will be perceived at once, then, how important it is to the Church of Christ that a Temple should be built. No man or woman who

believes in the message which God has sent forth, and has confidence in the Priesthood, can be indifferent and careless upon this point. If they cannot do anything towards directly strengthening the hands of the servants of God and rendering them physical aid, (and who is there that is so utterly powerless as to be unable to do anything?) they can exert their faith and constantly supplicate the Almighty to uphold and protect his servants, that they may be able to fulfil the commandment of the Lord in rearing his House. Every member of the Church should feel as great an interest in this matter as any of the Authorities in Zion; for the Prophet Brigham, in speaking upon this point, says:—

“Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy. We want to build that Temple as it should be built, that when we present it to the Lord we may not have to cover our faces in shame.”

A CASE OF HEALING.—President Thomas E. Jeremy has written to us from Merthyr Tydfil, under date of Dec. 4th, and says:—“There has been a very remarkable case of healing here lately. Elder John Griffiths, of Pen-y-darren, a member of the Merthyr Branch, was most awfully injured on the 24th ult., when working underground in pit No. 6, of the Dowlais Iron Mines. A large stone fell on his back, which bruised it in a most pitiful manner. He was taken home on horse-back, and the pain was agonizing and almost unbearable. He sent for the Elders to come and administer to him, and as soon as possible Elders Rosser Lewis and David Hughes were there, and they immediately proceeded to anoint his back in the name of Jesus Christ, according to the pattern given in the 5th chap. of James and the 14th verse. After thus anointing him they laid their hands upon his head, according to the Savior's words recorded in Mark 16th chap., 18th verse. Brother Griffiths was healed instantaneously by the Divine power of our God, and, indeed, it was marvellous in our eyes, and I, for one, feel to magnify the name of the Lord for the abundance of his loving-kindness and tender mercies bestowed by him upon his people. There were persons in the house when the ordinance was administered who were not believers in the Gospel; and even they acknowledged that a miracle had been wrought; but they said that it was by the power of the Adversary that he was healed. How much are the wicked now like they were in the days of Jesus! When they saw him cast out evil spirits, they said it was through Beelzebub, Prince of Devils, that he did such works.”

ABSTRACT OF CORRESPONDENCE.

SOUTH AFRICA.—Elder Henry A. Dixon, writing from Pietermaritzburg, Natal country, on the 29th Sept., says:—“On the 5th of August I left the Saints to labor once more among the Gentiles, and arrived here on the 7th, having walked nearly sixty miles. The Lord has opened my way in a remarkable manner, for a Mr. Blandy received me kindly into his house, and I have

remained with him ever since, although many have used their influence to have me turned out, but they cannot succeed. I have been here nearly eight weeks. Soon after my arrival I distributed tracts and endeavored to procure a place to preach in, but I did not succeed, so I posted up twenty-five bills in different places, announcing that I would preach the following Sunday in the market-place. The first time I had a good and very attentive congregation of about one hundred persons, to whom I spoke upon the first principles. I also posted up several of the prophecies of Joseph concerning the present war in America, in the English and the Dutch languages, also my address, and that any persons desiring information concerning our principles could obtain the same from me. As I cannot obtain a place to preach in, I have to content myself with distributing tracts. Yesterday I had a door banged in my face and a tract burned. I have had several interviews with different persons; one of them has been educated for the ministry, who, with all his college learning, I found to be in the dark with regard to the principles of the Gospel. Darkness seems to reign throughout this land of Ham. I feel we have done our duty faithfully in warning this people. I have been in Natal about seven months, and I have never enjoyed good health for any length of time together. I am in hopes of visiting the 'Old Colony' again before long. South Africa is a hard country to labor in, and tries the constitution of men. I feel well in the Work, and I am doing all I can to roll it onward; though I have had but little success as yet in baptizing, and I realize that we may preach to the people but cannot make Saints of them."

CORRESPONDENCE.

SOUTH AFRICAN MISSION.

Port Elizabeth, Oct. 14, 1863.

President Geo. Q. Cannon.

Dear Brother,—I again communicate a few lines to let you know how matters are moving in this quarter. It is now bordering on two years since our arrival in this colony, and I believe we have labored diligently, as far as we have had power and ability, for the salvation of the people. Nothing would give us greater joy than to spend our time in doing good to mankind, leading them to a place of safety. What are generally termed hardships we care but little about during our peregrinations, if we can but find a few whose hearts are willing to receive the truth and apply it to their lives. On the other hand, we may have, and exercise, great faith for the deliverance of the sons and daughters of men, we may labor for their salvation with the zeal of angels, and except those to whom we are sent upon their hearts

and appreciate the message of life, our faith and zeal for them will eventually become impaired. This is, to a great extent, our present situation in South Africa. Matters have been tending to this point for some time past; yet we felt to look at the bright side, hoping that the spirit of investigation and inquiry might increase among the white population of South Africa. True, we have baptized a few, and the prospects looked bright for a season. On our arrival here the old Saints were dried up and at variance with each other; inasmuch as they have been reclaimed, or at least the most of them, and with their children, have been delivered from Babylon, with a few others, and the wicked have been faithfully warned, I consider a good work has been done and we amply rewarded for all our trouble. It seems very hard for those who embrace the Gospel to live so as to retain the spirit of it, there are so many opposing in-

fluences arrayed against them, which, for the want of studied watchfulness on their part, often lead them astray. When taking all things into consideration, we feel to rejoice, bearing in mind the revelation given in these last days, that "If a man should labor all his life-time, and save one soul only, how great would be his joy," &c. I feel it my imperative duty to watch and pray, that I may constantly be in fellowship with the Holy Spirit, that one may eventually be saved and that one be myself.

I feel it my duty to lay before you the present situation of things as they exist in this land of Ham, without leaning particularly to the one side or the other, then you will be able to form your own conclusions. From the letters I receive from my brethren and my own experience, I feel safe in saying that the inhabitants of South Africa are very well satisfied with the institutions of Babylon for the present. There is a rankling, deadly hatred in their bosoms against the truth and a determination on their part not to receive it. The spirit that is now upon this people and leading them, is akin to the one which actuated the American nation previous to the breaking out of the rebellion. The Gospel, as preached by us, is the last thing they think they will require.

About the time of our emigration there was quite a stir in different parts of the colony, and we hoped it would result in gathering as many into the Church as had emigrated; but, however, the few who felt to inquire at that time are now satisfied to continue in their old course, hoping to be saved in their sins.

Elder Dixon, you are aware, has been laboring in Natal for eight months past, assisted by Elder Noon when he could be spared from his plantation. Natal is a sister colony to this, its shores being washed by the Indian Ocean. It has but a small population, in two small towns, named Durban and Pietermaritzburg; it also has planters scattered about occupying large plantations growing sugar. The brethren held meetings at Isipingo, (brother Noon's residence,) inviting the surrounding planters to attend, which some did until they discovered that the

religion taught to them required the practice of purer principles than they have hitherto known. As soon as they made this discovery they shied off. Brother Noon also rented a very suitable place in Durban, where they held meetings twice every week during the time they engaged the hall. The people came out to hear, and from every appearance the brethren concluded that they were going to fish out a few. After a few meetings the congregation grew into a mob, which disturbed and tried to break up the meeting. The magistrate and policemen were on the side of the rowdies, protecting and screening them while trampling the law under their feet. While this was going on, the editors of newspapers were busy circulating every lying, scurrilous tale they could hunt up that would influence the people against us. How eager the people are to believe a lie! Elders Dixon and Noon, by preaching, testifying and distributing pamphlets, kept the folks stirred up until they gradually settled down in greater unbelief and hardness of heart than they were in before.

To give you an idea of how Elder Dixon fared among the pious folks of Pietermaritzburg in his last attempt to preach to them, I will here subjoin a portion of his last letter. "According to announcement, I repaired to the usual place of meeting. I got through praying, and began to preach on the first principles of the Gospel, when a Mr. Crow, of the Crown Hotel, brought a very large monkey with a red face and let it jump on to me. I shifted my quarters, he followed and began about wives: the monkey wanted wives, &c. I had to desist, but would try again, and found it impossible to continue. Most obscene language was used, which would not be heard in many tap-rooms. About 200 persons present, also several policemen. At last, when I quit speaking, they rushed on me, placed the monkey on my head and held me there, but could not make him either bite or scratch me. One struck me a blow on the head, others pushed me from side to side and would not let me get out. When I did get clear I called upon the congregation to give me a private yard to preach in; but none would offer me one. I told

them where to get information upon our principles. When I left fifty persons followed me, led by a diminutive fellow named St. Paul, who would follow me around the streets, and when I stopped this man would read out of a Durban newspaper, 'The horrible doings of the Mormons in Utah.—Extracted from the *Dover Chronicle*.' They would proceed a little farther and read again. They then tried to tumble me into a water sluice." The above spirit is a specimen of what is to be found in South Africa. Among that large concourse of people, and the police too, there was not one that would stand up in defence of the innocent, for brother Dixon is as harmless and inoffensive a man as ever lived. We have been obliged to do a great deal of out-door preaching in order to get the people to hear. When we visit towns where we have no foot-hold, we generally meet with a cold reception. The people's hearts are steeled against the truth, and it is a very difficult matter to find one who has independence enough to bid us come into his house. The whites in Africa are something after the same order as they are in California. They are steeped in vice and are becoming very reckless—no wonder the Gospel has few charms for them.

Elder Talbot is at Mowbray, where he has been for some time. Before he went there he travelled about seventeen months in the eastern provinces and British Caffraria, (part of the time in company with Elder Dixon and partly by himself,) preaching to the people and hunting up whatever stray sheep he could find that had wandered from the fold. Elder Haven, while in this colony, spent the most of his time at Mowbray, Cape Town and other neighboring towns. Elder Zyderlaan labored in this part for ten months, preaching in Dutch and English, but without making any impression. As he was the only Dutch Elder in the Mission, I felt there was no use for him to spend any more time there. I raised a little means by collection to procure him a pony to enable him to travel from Cape Town to this place by land, a distance of 600 miles, visiting the little towns. During his meanderings he raised up a small Branch at a place called Humans-

dorp, situate on the Cape road, about fifteen miles from here. While brother Zyderlaan was in the eastern provinces he visited the Nacht Mall, (where the Dutch farmers and others meet to partake of sacrament,) at Alexandria, but had to preach to a walking congregation. During brother Zyderlaan's travels in preaching and distributing pamphlets among the Dutch, he succeeded in baptizing one—a Hollander.

Graham's Town has the largest English population of any other in the colony. Many efforts have been made to introduce the Gospel and raise up a Branch in it, but with little success. Elder Atwood and I made the last attempt. The inhabitants of this colony, Dutch and English, are completely under the influence of priesthood. When brother Atwood left Graham's Town to visit the scattered Saints, he left Elder Kershaw in charge to keep up the meetings, which he did until the people ceased to come out.

Concerning Port Elizabeth, most of the Saints who emigrated were from this Branch. A few have apostatized, and because of dull times, a few others have scattered out to better their circumstances, and I am afraid some of them will forget their God. I and my brethren when here, have preached long and loud to the inhabitants of this town. We keep up a very fine suitable hall, free to the public to come and hear. As the Saints in the Bay are but few and tolerably poor, I will have to give up the hall, and the Saints will meet in one of their own houses. The people are proving themselves daily more unworthy of the Gospel. Elder Atwood has been at Humansdorp for some time. The Saints there felt blessed by his visit. Three more were added to the Church—relatives of those who are already in it. The Humansdorp Branch intend to be ready to emigrate next season. Brother Atwood has left for the Winterburg country, and I intend following in a few days. We feel like doing all that we can to get as many of the Saints out of here next season as possible. All who feel the Spirit of the Gospel working in them are making every effort they can to get away. Some, again, take it very easy, giving themselves very little concern.

I know the Lord has blessed us and has borne us up till the present time, and he will continue to do so if we rely on him. I try to be careful and cautious in all I do, and I feel sometimes I am not near as wise as I ought to be. I am glad that the Lord rules and reigns. He has borne off his

kingdom, and will continue to do so, and bear up his servants in their weakness.

May the Lord bless you with the desire of your heart and qualify you for every duty, is my prayer. I remain your brother in the Covenant of Peace.

WM. FOTHERINGHAM.

SUMMARY OF NEWS.

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AMERICA.—Advices from Charleston to the 20th ult. state that the sea wall of Fort Sumter had been destroyed, and that the Confederates were constructing bomb proofs on the ruins. Chattanooga despatches announce a further Federal success. Generals Sherman and Hooker carried the north side of Lookout Mountain and the end of Missionary Ridge. Despatches from General Grant report the carrying of two successive Confederate lines. The Confederates evacuated Lookout Mountain on the night of the 24th ult. Sherman attacked a strong position of the enemy on Missionary Ridge. Two unsuccessful attempts were made, when Grant started two divisions against the Confederate centre, breaking it and gaining the summit. The main force of the Confederates were driven northward towards Sherman. From 5000 to 10,000 Confederates are reported captured, with 40 pieces of artillery. The Confederates are reported bivouacking two miles beyond Missionary Ridge. A despatch from Knoxville says that the Confederates have invested that city with batteries, their rifle-pits being quite near Burnside's works. A rumour was current that Charleston was shelled on the 22nd ult. and set on fire. A Mobile despatch of the 19th asserts that General Taylor had defeated Franklin's forces near Alexandria, Louisiana, and Weitzel's division near (place omitted) with heavy loss. It is reported that orders have been issued directing that all guerillas who may be captured are to be immediately shot. Meade's entire army crossed the Rapidan on the morning of the 27th ult. at Culpepper and Germania Fords, without meeting any serious resistance. Lee is reported to be falling back. His army does not exceed 50,000 men, with 6000 cavalry. Grant, under date of the 27th ult. officially reports a complete rout of Bragg's army in the direction of Dalton and Knoxville, after three days' fighting. The Federal cavalry destroyed 15 miles of the East Tennessee Railroad to prevent the junction of Bragg and Longstreet's forces. No assault had been made upon Burnside. His position is reported safe and his communication open. The latest Charleston advices state that the bombardment vigorously continued, without any decisive result. The casualties averaged ten daily. The privateer *Georgia* is reported sunk by a Federal war steamer near Havana. General Bragg is retreating towards Dalton, Georgia, closely pursued by Hooker and Sherman. The Confederates are burning the bridges after them. General Grant very briefly announces in a despatch that the rout of the enemy is most complete. Bragg's loss will fully reach 60 pieces of artillery, and the pursuit will continue to Red Clay, which is due east of Chattanooga. The Confederates are reported to be throwing down their arms and ammunition, and leaving their artillery and caissons behind them.

SCHLESWIG-HOLSTEIN.—According to reliable information, the attempts of several Schleswig-Holstein statesmen to bring about an understanding with the Danish Ministry has entirely failed. Advices from Copenhagen state that it was resolved in the Council of State to regard the occupation of Holstein as a declaration of war.